

THE AFRICAN REPOSITORY

VOL. LXV.

APRIL, 1889.

No. 2.



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WASHINGTON CITY;

Published Quarterly by the American Colonization Society.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

The American Colonization Society.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE, WASHINGTON, D. C.

President:—HON. JOHN H. B. LATROBE.

Secretary and Treasurer:—WILLIAM COPPINGER.

EXECUTIVE COMMITTEE:

JUDGE CHARLES C. NOTT, *Chairman.*

REGINALD FENDALL, ESQ.,

DR. WILLIAM W. GODDING.

REV. THOMAS G. ADDISON, D. D.

REV. A. J. HUNTINGTON, D. D.

REV. BYRON SUNDERLAND, D. D.

HON. J. C. BANCROFT DAVIS.

FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of———dollars.

(If the bequest is of personal or real estate so describe it that it can be easily indentified).

EMIGRATION TO LIBERIA

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age and circumstances, addressed to William Coppinger, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

THE AFRICAN REPOSITORY.

Published quarterly by the AMERICAN COLONIZATION SOCIETY, is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

THE AFRICAN REPOSITORY.

VOL. LXV. WASHINGTON, D. C., APRIL, 1889. No. 2.

SEVENTY-SECOND ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

In opening the Seventy-Second Annual Report of THE AMERICAN COLONIZATION SOCIETY, it is pleasant to record that no vacancy occurred by death among the Vice-Presidents, Directors and other officers during the past year.

RECEIPTS AND DISBURSEMENTS.

There has been received during the past year \$6,176.05. Of this amount \$929.00 came from donations; \$1,304.34 from legacies; \$239.75 from applicants toward cost of passage; \$418.40 for the support of common schools in Liberia; \$1,599.56 from interest, and \$1,685.00 from other sources. These amounts, with the balance in the treasury at the beginning of the year, \$10,749.91, have placed at the disposal of the Society \$16,925.96. The expenditures of the year have amounted to \$13,007.60, leaving a balance in the treasury of \$3,918.36.

There has also been received during the year a bequest by Mr. John West Mason, late of Newark, Illinois, of \$1,000, "to be invested with or without additions until the income thence arising shall be sufficient to meet the expenses of a pious young man of color, while being educated to preach the Gospel among the heathen of Africa; said income to bear the name of Theodore Lewis Mason, M. D." The principal has been accordingly invested and additions are invited.

EMIGRATION.

During the past year thirty-nine emigrants were sent by the bark "Monrovia," sailed from New York, June 2, for Sinoe, and fifteen by the same vessel, sailed from New York, November 3, for Monrovia. Of these six were from Boston, Mass.; one from Washington, D. C.; one from Afton, Va.; nineteen from Gainesville, Florida; eight from Rochelle, Florida; one from Ocala, Florida; nine from Sturgis, Miss.; one from Chicago, Ill.; and eight from Wyandotte, Kansas. Thirty are twelve years of age and over, seventeen are between twelve and two, and seven are less than two years old. Twelve were reported as communicants in the Baptist Church, six in the Methodist Church,

and one in the Episcopal Church. Of the adults one is an ordained minister of the Gospel, one each a teacher, physician, and machinist, two are carpenters and eight are farmers.

They are an industrious and self-reliant class of people, mostly influenced to remove by information received direct from acquaintances in Liberia. A liberal supply of stores and tools, and books and stationery accompanied them to aid their settlement and for the support of the schools of the Society in that Republic.

Several causes prevented the embarkation of more of the accepted applicants by the spring expedition; and the visitation of yellow fever and the danger of its introduction on the ship or in Liberia seemed to make it wise not to send people from the South during its prevalence. This malignant scourge having passed away the Society is arranging and expects to dispatch larger parties of people during the coming spring and autumn.

Emigration to Liberia every year under the auspices of the American Colonization Society has been uninterrupted for the past sixty-eight years. Those now reported make the number sent since the civil war to be 4,078, and a total from the beginning of 16,076, exclusive of 5,722 recaptured Africans which it induced and enabled the Government of the United States to settle in Liberia, making a grand total of 21,798 persons to whom the Society has given homes in Africa.

Some of the emigrants lately sent to Cape Palmas have removed to and settled at Arthington and elsewhere on the St. Paul's river; most of those landed January 23d, at Cape Mount, have taken possession of their own houses and are reaping crops raised on their own lands, and commendable progress has been made by the company that reached Sinoe, July 19.

An intelligent Liberian wrote, September 11: "I was glad to find that the stoppage of immigrants to Brewerville has had no other effect than to stimulate the settlers. They are now farming in earnest. Their coffee plantations are making large and permanent inroads into the forest. Bissell, Banks, William Hayes, Batese, Lucas, are among the enterprising ones who are pushing forward the interests of the settlement, with an unwavering belief that the country is theirs, and that they belong to the country."

APPLICATIONS.

The cry of thousands anxious to find a home in the ancestral land not only continues but to grow in volume and earnestness. During the past year the Society received a greatly increased number of

applications for aid, and also several hundred renewed appeals for passage and settlement in Liberia.

As to numbers and the reasons assigned for emigration, the following extracts from late communications will speak:

Society Hill, S. C. "Is there any provision made for assisting the colored people of the United States in returning to their old home—Africa? I am a minister of the Gospel, a man of family, and I intend to leave America. A thousand or more persons wish to start with me if they can get passage. My people are convinced that this is a white man's country, and they want to go home. Will you help us?"

Palm Beach, Florida. "I desire to know what are the sawable timbers of Liberia as I desire to take with me a mill and fixtures for sawing timber. One hundred and thirty six good families want to go with me. They comprise men of all trades, including experienced farmers. Our object is to form a settlement of our own, and thus lead to success in Liberia."

Greenville, Miss. "A society of thirty members wanting to go to a country of our own."

New Orleans, La. "Six hundred very anxious to go to Liberia."

Foster, Texas. "Two thousand families preparing for Africa."

Magnolia, Ark. "Three thousand persons want passage."

Great Bend, Kansas. "Two hundred families getting ready, a few of whom are able to pay part of their expenses on the ship."

Goldstoro, N. C. "I am greatly interested in the redemption of Africa, because, first, it is my fatherland, and second, the labors of the American Negro are greatly needed there. I pray God that He may continue to bless abundantly the work of the American Colonization Society."

LIBERIA.

Sir Samuel Rowe, K. C. C. G., Governor of Sierra Leone and British Consul for Liberia, arrived at Monrovia, April 26, and on the following day, at the Executive Mansion, an exchange took place of the ratification of the Convention entered into at Sierra Leone, Nov. 5, 1885, for the settlement of the Liberian North-West boundary. Thus a question which had long stood in abeyance was practically and pleasantly brought to an end. It is stated that "Governor Rowe expressed himself as most agreeably surprised at what he saw at Monrovia, and in one of his speeches he declared that Liberia was a fixed fact, and he based that assertion, he said, on the evidences of progress and civilization he beheld on every hand. He made a visit to the Kroo village, now occupied by about two thousand Kroomen, and in a short address to them, congratulated them on their loyalty to

the Liberian Government, and assured them of the friendly relations subsisting between her Majesty's Government and the Republic."

Bishop William Taylor thus represented the state of his work in Liberia and the condition of that Republic, in his Quadrennial report to the late General Conference of the Methodist Episcopal Church, viz.: "The Liberian Conference received me with great cordiality, and the members have ever since, without exception, manifested a loving filial spirit of co-operation in the work of God. I have presided at each of the four sessions of the quadrennium, and have visited a majority of circuits and stations. The productive interests of Liberia are fairly prosperous. Within ten miles of Monrovia, up the St. Paul's river, there are ten steam sugar-cane crushing mills, and during the past year more than six hundred thousand pounds of coffee have been exported from Monrovia; but the great depreciation of African product values in European markets for several years past, caused hard times on all the West and South-West coast of that Continent. The Liberians live pretty comfortably and dress well on Sunday, but as a rule have no spare change for church and school purposes."

The Liberian correspondent of the *Weekly News* of Sierra Leone says: "The twenty-sixth of July, the anniversary of Liberia's independence, was celebrated at Monrovia in usual style. The oration was delivered by Arthur Barclay, Esq. It advocated the speedy incorporation of the Aborigines into the body, social and political, and was well received. Kroomen from the Kroo coast are settling in large numbers at Monrovia and near the neighboring rivers, engaging in trade and agriculture. Some of them at Monrovia show considerable enterprise. They are building substantial houses, importing goods from Europe and pushing trade with the interior. Under the guidance and stimulus of the colonists from America they are taking their place among the civilized agencies and giving a permanence and force to the work of civilization. The idea of a railway to the interior from the coast is much favored here, and it is hoped that the enterprise at Sierra Leone will be so completely successful as to encourage a similar effort from this point."

From an account in the *News* of Sierra Leone of a trip up the St. Paul's river, the following two paragraphs are taken: "The morning of the 18th of June the weather was exceedingly inclement, and it continued to pour until 1 P. M. At 3 the party resumed their journey up the river. Passing by several coffee and sugar farms, among which were those of Hon. R. H. Jackson, Messrs. Cooper & Son, and Mr. Jesse Sharp, they reached the plantation of Mr. M. T. De Coursey about

4. where they were received with courtesy and cordiality by the intelligent and enterprising host and amiable hostess. After a few minutes' rest the company, led by the energetic proprietor, went out to inspect the agricultural operations. The sugar mill was visited, where, although they were not at work that day, Mr. De Coursey showed the engine and explained the various processes by which sugar is made. A walk through the farm revealed extensive areas covered with sugar-cane, coffee and cocoa. Mr. De Coursey has erected a substantial brick chapel for the religious instruction of his hands, who are all Aborigines. The building is constructed entirely of native material. The brick was made on the bank of the river and the timber taken from the neighboring forest. The benches are solid and neat. The building is thoroughly furnished and plastered, and the wooden portions painted. Every other Sunday a clergyman of the P. Episcopal Church visits the farm to hold regular service. On alternate Sundays, Sunday-school is held.*

"Arthington is about thirty miles from the sea. The money, £1,000 sterling, for founding it was given to the American Colonization Society by Mr. Robert Arthington, of Leeds, England. The first emigrants from America arrived there in December, 1869, and begun their labors in a dense forest. They now have a large town of substantial frame houses, extensive coffee farms, fine roads and bridges, and are extending their settlement toward the interior. In the family of every settler are several Aborigines, who work in the farms and workshops together. In this way the natives learn the language and industries of the settlers. I noticed in all these places that no broken English is spoken. As the natives come from the interior they learn the language at once and speak it like the settlers. The visitor to these settlements and farms must be impressed with the fact that this is the most effective way of civilizing and Christianizing Africa: teaching the people to work and to supply their necessities and improve their country according to civilized methods. Liberia is making a greater impression upon Africa than at first might be supposed."

EDUCATION.

The Society's schools, including the Benjamin Coates School, opened in January at Cape Mount, are reported to be growing in numbers and the pupils to be making commendable progress in scholarship.

* Mr. De Coursey went from Baltimore to Liberia under the auspices of the American Colonization Society, by the bark *Liberia Packet*, sailed July 20, 1851.

At a late meeting at Boston of the Trustees of Donations for Education in Liberia, the election of Prof. Martin H. Freeman as President of Liberia College was confirmed. The new President spent twelve years as a teacher in Avery Institute, Allegheny, Penna., immediately preceding his removal to Liberia in 1864, since which he has been connected with the College at Monrovia. At the last report there were eight students in the College and twenty-six in the Preparatory Department.

THE OUTLOOK.

The great Powers of Europe are vying with each other and bringing into use diplomacy, money, agencies, and even armies and navies for commercial enterprise and colonial establishments in Africa. The United States has permanently founded, after some seventy years of philanthropic endeavor, the Republic of Liberia, possessing the attributes of a free and independent nation. But it should be distinctly noted that while European emigrants cannot live and flourish in the African torrid zone, the United States holds a commanding position in having several millions of Negroes adapted to those regions, of whom half a million are now seemingly desirous to remove to the congenial soil, climate and race of their ancestors.

Liberia has been appropriately termed the "open door" through which to commercialize, civilize, colonize and Christianize the equatorial portions of the "Dark Continent." Soudan, to the east, is represented to possess a population of fifty millions, having cities of from 10,000 to 100,000 inhabitants, living after a peaceful and somewhat industrial style, the soil productive and rich in natural values, and the climate stimulative to luxuriant growths. To open up this region, there is needed direct communication by steamships from this country for the carriage of Negro emigrants, and a railroad from Liberia to the Niger and Congo valleys, the latter to ultimately cross the Continent to the Nile and the Red Sea. It is suggested that nowhere could capital be better employed to secure an abundant market for the constantly increasing products and manufactures of America, than in penetrating this rich portion of Africa.

The American Colonization Society places the Negro in his own country to carve out his own way for himself, for his descendants and for his race. Liberia has thus far proved herself able to open the way not only for individuals, but for communities of Africans along five hundred miles of coast. In this she stands in interesting contrast to every other agency for Africa's upbuilding. She is furnishing the natural elements—an industrial civilization with its farms and workshops and schools and churches—its bustle and activity and affluence :

and has, to-day, under its transforming influence, hundreds and thousands of native Africans, who are becoming unconsciously, with no sudden shock to their prejudices or preconceived notions, the objects and promoters of Western ideas—of a social and political condition, which is sending out on the right and the left, the leaders of regeneration and reconstruction.

The American Colonization Society appeals for support in its work to Americans. The relations of this country to Africa stand upon a somewhat different basis from its relations to India, China, or Japan. Americans are debtors to the African Continent in a more practical sense than to the Asiatic, and God has given them abundant means for discharging the debt.

MINUTES OF THE AMERICAN COLONIZATION SOCIETY.

Washington, D. C., January 13, 1889.

The American Colonization Society held its Seventy-Second Anniversary this evening in the First Baptist Church, 13th Street near G.

Services were conducted by Rev. Charles A. Stakely, pastor of the Church, who also presented the Seventy-Second Annual Report of the Society, stating that an abstract of the same had been printed and placed in the pews.

The Annual Discourse was delivered by Rev. R. M. Luther, D.D., of Philadelphia, Pa., text: Isaiah 24: 12; "Lord, Thou wilt ordain peace for us, for Thou hast wrought all our work in us."

The benediction was pronounced by Rev. Dr. Luther.

Colonization Rooms, January 15, 1889.

The Annual Meeting of The American Colonization Society was held to-day at 3 o'clock p. m., in the rooms of the Society.

In the absence of the President, Arthur M. Burton, Esq., of Philadelphia, Pa., a Vice President, presided.

The Minutes of the anniversary meeting on the 13th inst., were read, and with the Minutes of the annual meeting, January 17, 1888, were approved.

John Welsh Dulles, Esq., and Rev. Alfred L. Elwyn, were appointed a committee to nominate officers for the ensuing year:

and they reported, recommending the re-election of the present President and Vice Presidents, as follows:—

PRESIDENT.

1853. HON. JOHN H. B. LATROBE.

VICE-PRESIDENTS.

- | | |
|---------------------------------------------|----------------------------------------------|
| 1836. Hon. Henry A. Foster, N. Y. | 1878. Hon. Richard W. Thompson, Ind. |
| 1851. Rev. Robert Ryland, D. D., Ky. | 1878. Admiral Robert W. Shufeldt, U. S. N. |
| 1851. Hon. Frederick P. Stanton, Va. | 1880. Francis T. King, Esq, Maryland. |
| 1859. Hon. Henry M. Schieffelin, N. Y. | 1880. Rev. Samuel D. Alexander, D.D., N. Y. |
| 1866. Hon. James R. Doolittle, Wis. | 1881. Rev. Bishop H. W. Warren, D.D., Col. |
| 1867. Samuel A. Crozer, Esq., Pa. | 1882. Henry G. Marquand, Esq., N. Y. |
| 1870. Robert Arthington, Esq., England. | 1884. Rev. George D. Boardman, D.D., Pa. |
| 1872. Harvey Lindsly, M. D., LL. D., D. C. | 1884. Rev. Bishop E. G. Andrews, D.D., N. Y. |
| 1874. Rev. Bishop R. S. Foster, D.D., Mass. | 1884. Rev. Edw'd W. Blyden, D.D., Liberia. |
| 1874. Rt. Rev. Gregory T. Bedell, D.D., O. | 1884. Rev. Otis H. Tiffany, D. D., Pa. |
| 1875. Rt. Rev. M. A. DeW. Howe, D.D., Pa. | 1884. Rt. Rev. Henry C. Potter, D.D., N. Y. |
| 1875. Samuel K. Wilson, Esq., N. J. | 1886. Hon. Alexander B. Hagner, D. C. |
| 1876. Rev. Samuel E. Appleton, D.D., Pa. | 1887. Hon. Robert S. Green, N. J. |
| 1876. Rev. H. M. Turner, D.D., LL. D., Ga. | 1888. Hon. William Strong, D. C. |
| 1877. Prest. E. G. Robinson, LL. D., R. I. | 1888. Rev. J. Aspinwall Hodge, D. D., Ct. |
| 1877. Rev. William E. Schenck, D. D., Pa. | 1888. Arthur M. Burton, Esq., Pa. |

The figures before each name indicate the year of first election.

Whereupon it was

Resolved, That the Report be accepted and approved, and that the Society elect the officers nominated by the Committee.

On motion,

Resolved, That the Society tenders its warmest thanks to Rev. Robert M. Luther, D. D., for his able, opportune and excellent Discourse before the Society on its Seventy-Second Anniversary, and that a copy of the same is hereby requested for publication.

Resolved, That the thanks of the Society is tendered to the Pastor, Deacons and Trustees of the First Baptist Church in the city of Washington, for opening their Church on the occasion of our Seventy-Second Anniversary.

On motion, adjourned.

WM. COPPINGER,

Secretary.

MINUTES OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., *January 15, 1889.*

THE BOARD OF DIRECTORS OF THE AMERICAN COLONIZATION SOCIETY met this day at 12 o'clock M. in the rooms of the Society, No. 450 Pennsylvania Avenue, N. W.

In the absence of Hon. John H. B. Latrobe, President of the Society, Dr. Charles H. Nichols was, on motion, invited to preside.

Prayer was offered by Rev. R. M. Luther, D. D.

Mr. William Coppinger was, on motion, appointed Secretary of the Board.

The unprinted portions of the Minutes of the last meeting, January 17 and 18, 1888, were read, and the Minutes were approved.

On motion,

Resolved, That Rev. John Miller, of Princeton, N. J., and Rev. R. M. Luther, D. D., of Philadelphia, Pa., are hereby invited to seats in the Board and to participate in its deliberations.

Dr. Godding, Mr. Fendall, and Judge Nott were appointed a Committee on Credentials; and they retired and subsequently reported, through their chairman, the following named Delegates appointed for the year 1889, viz.:

PENNSYLVANIA COLONIZATION SOCIETY—Arthur M. Burton, Esq., Robert B. Davidson, Esq., Rev. Alfred L. Elwyn, and John Welsh Dulles, Esq.

The following DIRECTORS were stated to be also in attendance:

LIFE DIRECTOR—Dr. Charles H. Nichols.

EXECUTIVE COMMITTEE—Hon. Charles C. Nott, Reginald Fendall, Esq., Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland, D. D., Dr. William W. Godding, Rev. A. J. Huntington, D. D., and Hon. J. C. Bancroft Davis.

Whereupon it was

Resolved, That the Report of the Committee on Credentials be accepted and approved, and the gentlemen named be received as members of the Board.

The Secretary presented and read the Seventy-Second Annual Report of the American Colonization Society.

Whereupon it was

Resolved, That the Annual Report be approved, and referred to the Standing Committee according to its several topics.

The Secretary presented and read the Statement of the Executive Committee for the past year with accompanying papers, viz.:

Statement of property of the Society, and a Table of receipts by States in the year 1888.

The Treasurer presented and read his Report of receipts and disbursements in the year 1888, with the certificate of audit.

Whereupon it was

Resolved, That the Statement of the Executive Committee and the Treasurer's Report just read, with the accompanying financial and annual papers, be accepted, and that so much of them as relate to Foreign Relations, Finance, Auxiliary Societies, Agencies, Accounts, Emigration, and Education, be referred to the several Standing Committees in charge of those subjects respectively.

The Chairman appointed the **STANDING COMMITTEES**, as follows:

COMMITTEE ON FOREIGN RELATIONS AND ON EDUCATION.—Robert B. Davidson, Esq., Rev. Byron Sunderland, D. D. and Hon. Charles C. Nott.

COMMITTEE ON FINANCE AND ON ACCOUNTS.—John Welsh Dulles, Esq., Reginald Fendall, Esq., and Robert B. Davidson, Esq.

COMMITTEE ON AUXILIARY SOCIETIES AND ON AGENCIES.—Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland, D. D., and Rev. Alfred L. Elwyn.

COMMITTEE ON EMIGRATION.—Arthur M. Burton, Esq., Dr. William W. Godding, and Prof. A. J. Huntington, D. D.

On motion,

Resolved, That a Committee be appointed to nominate the Executive Committee and the Secretary and Treasurer for the ensuing year.

Messrs. Burton, Davidson, and Dulles were appointed the Committee.

Letters were read from the following named Directors presenting an excuse for absence, viz.: Rt. Rev. H. C. Potter, D. D., December 8; Dr. James Hall, December 10; William E. Guy, Esq., December 13; Rev. G. W. Samson, D. D., January 5, and Rev. E. W. Appleton, D. D., January 12; and from Hon. John H. B. Latrobe, President, December 10.

On motion,

Resolved, That the Board do now adjourn to meet in these rooms at 11 o'clock to-morrow morning.

Adjourned.

WASHINGTON, D. C., January 16, 1889.

THE BOARD OF DIRECTORS met this morning at 11 o'clock, in the rooms of the Society.

In the absence of Life Director Dr. Charles H. Nichols, occasioned by sickness, Delegate Arthur M. Burton, Esq., was, on motion, invited to preside.

Prayer was offered by Rev. Alfred L. Elwyn.

The Minutes of yesterday's meeting were read and approved.

Mr. Davidson, Chairman of the Standing Committee on Foreign Relations and on Education in Liberia, presented and read a Report; and it was accepted and approved.

Mr. Dulles, Chairman of the Standing Committee on Finance and on Accounts, presented and read the following Reports; and they were accepted and approved :

The Standing Committee on Finance have examined the Securities belonging to the Society and find that they agree with the Statement of the Treasurer.

The Standing Committee on Accounts have examined the Treasurer's Account for the year 1888 and the vouchers for the expenditures, and find the same correct.

Rev. Dr. Addison, Chairman of the Standing Committee on Auxiliary Societies and on Agencies, read the following as their Report; and it was accepted and the resolution was adopted :

WHEREAS, The Board of Directors have again and again passed resolutions favorable to the establishment of Auxiliary Societies in the different States, and to the employment of Agents to make known the objects of the Society and to collect funds for its work; Be it

Resolved, That the Executive Committee be urgently requested to carry out, wherever convenient or practicable, the policy so often and emphatically endorsed by this Body.

Dr. Godding, from the Standing Committee on Emigration, read the following report; and it was accepted and approved :

Your Committee, while commending the care that has been exercised in the past in the selection of emigrants would urge upon the Executive Committee the necessity of continued vigilance in this direction, that quality rather than quantity is what Africa needs in the way of emigrants; that the ability to pay their own passage money should be accepted as the best evidence of that energy on the part of the emigrant which will help to found States, and that beyond this the use of the funds of the Society in the way of aiding emigration should be limited, as far as practicable, to defraying the expenses of God-fearing men and women of African blood capable of making their way in the communities where they now reside, who would be an element of strength and not of weakness in civilizing and Christianizing the new world to which they go.

Your Committee would especially commend the effort that is being made to place the emigrants in new communities, developing the fertile lands of the interior of Liberia, and would recommend that that policy be continued.

Mr. Dulles, from the Special Committee on Nominations, reported, recommending the election of the following :

SECRETARY AND TREASURER—William Copping.

EXECUTIVE COMMITTEE—Hon. Charles C. Nott, Reginald Fendall, Esq., Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland,

D. D., Dr. William W. Godding. Rev. A. Joniram J. Huntington, D. D., Hon. J. C. Bancroft Davis.

Whereupon it was

Resolved, That the report be accepted and approved, and that the Board elect the officers nominated by the Committee.

On motion,

Resolved, That the Annual Report of the Society be referred to the Executive Committee for publication.

Rev. Mr. Elwyn offered prayer and the Board adjourned.

WM. COPPINGER, *Secretary*.

For The African Repository.

VISIT TO ARTHINGTON.

BY PROF. EDWARD W. BLYDEN.

I have just returned from a visit to Arthington. This settlement, about thirty miles inland from the sea, was founded in 1869 by as noble a set of men as ever returned to this country from the house of bondage in America. They were chiefly from the Carolinas. They came without money or book learning—their only capital being the mechanical and agricultural knowledge and experience and the habits of industry which they had acquired under their taskmasters. But they had something else also, even more important than the qualities just described, viz—they were thoroughly identified with the Negro race. They were born with faith, hope and love for Africa. Some knew the tribes to which, by unbroken connection, they were related, and came prepared to labor and suffer to build up with pride the waste places of their ancestral land and to lie down beneath the sod when their labors were over, with joy and satisfaction, mingling their dust with that of their forefathers.

When they arrived they had to confront an impenetrable forest, six miles from any settlement. Their women were left for shelter in the settlements, while they went out to contend with the unbroken wilderness, make clearings and build their huts, eating the fare which, after dividing with their families, was left to them from the Society's rations.

I visited the site of this settlement in 1869, on my way to the interior, and the only sounds then heard were those made by the birds on the tops of the lofty trees. There was no opening through the thick forest and dense undergrowth but the narrow path traveled for generations by the natives. I visited it again in 1873, when the settlers had made astonishing progress. The pioneers were all living, rejoicing in their recent and increasing triumphs over the wilderness, and full of confidence and hope, determined to carry their conquests further eastward. The solitary place had been made glad for them and the wilderness was blossoming as the rose. (See *Repository*, Dec., 1873.)

I visited the settlement again in 1877, on my way from Boporo (see *Repository*, Nov., 1877), and they had made such inroads into the forest as astonished

me. They were then beginning to attract to their neighborhood and under their influence the untutored denizens of the aboriginal districts.

My visit a few days ago, after eleven years, only served to heighten my respect and admiration for the energy, industry and patriotism of the settlers. They have enlarged their borders in every direction. They have built commodious and substantial frame houses and extended their coffee farms along three avenues, skillfully laid out. Two of the avenues run from east to west, generally parallel with the St. Paul's river in the direction of Clay-Ashland. These are called Bertie and Georgia avenues. The other avenue at right angles with the two just mentioned is the chief thoroughfare and runs from the St. Paul's to the interior. It is called South Carolina avenue. It is very likely to be continued right through your next interior settlement, eight miles beyond, which, it is hoped, will soon be established.

Rev. June Moore, a Baptist preacher, and Solomon Hill, both immigrants by the "Edith Rose" in 1871, are the leading men of the settlement. Mr. Hill is probably the most independent man, as a man, in Liberia or the whole of West Africa. He is literally the architect of his own fortune. He is carpenter, cabinet maker, blacksmith, engineer, farmer. When he landed in Liberia he was the owner of only thirty dollars, and when the hut for his first residence was finished he had not one cent left, with a dense forest all around to be overcome. With trust in God and a splendid physique, he went to work, cleared and planted, doing all the work himself. He has now a large two story frame building with verandah and attic, and outhouses for his hands and produce—some covered (roof and sides) with corrugated iron. He has planted one hundred and eighty acres of his land with coffee alone; in other portions he has breadstuffs and other things growing. He built his house himself and made his own furniture. His bedsteads and tables are specimens of first-rate workmanship, and being made of native wood procured on his land, is far superior to anything of the kind he could import. His skill would command patronage in any city in the world. As a blacksmith he makes his own tools. His lathe for turning wood and iron was constructed by himself in a very simple but effective style. Beginning with no money capital, he is now, a greater producer of coffee than the Muhlenburg Mission in the neighborhood, begun more than ten years before the settlement, and has enjoyed large pecuniary advantages. Mr. Hill has in store fifty bags of coffee from last season, which he has been under no necessity to sell. It is now thoroughly cured and will command a high price. He will produce ten thousand pounds of coffee this season, besides other agricultural articles.

His influence upon the Aborigines has been most wholesome. Two of the native youth trained by him (Pessehs) are now their own masters, and have their coffee farms and live in neat frame houses, cultivating from thirty to fifty acres of land. One of them has recently married a highly esteemed colonist, widow of one of the late prominent settlers. Mr. Hill is still in the prime of life and is constantly enlarging the sphere of his labors and influence towards the interior. He claims to be, on his mother's side, of the Golah tribe, one of the indigenous tribes of Liberia, and on his father's side from one of the tribes on the Niger. I have dwelt so long on Mr. Hill's case not because he is exceptional in energy, industry and patriotism, but because, taking him all in all, he is the most remarkable of the Arthingtonians. He can neither read nor write, but he is a man of power. The other settlers are all of the same spirit, temper and enterprise. The majority can barely read, and only one of them knows anything of grammar, and that is a

grandson of the late Alonzo Hoggard, the leader of the first settlers. This exception is a young man who spent three years in Liberia College (1881-84), and is at present teacher of the Colonization Society's school in the settlement.

The children born in this settlement are physically stronger than those born on the coast, and their parents compel them to labor! Every youth, from 16 to 20, has his coffee farm under the supervision of his parents. Thus trained and in co-operation with the natives they will perpetuate the labors and methods of their fathers. Arthington must live, for it takes the Aborigines along with it in all its religious, social and industrial movements.

Now what becomes of the theories of those who tell you that the character of the emigrants you are sending to Africa is not such as to benefit the country—that they are ignorant, illiterate, &c. The fact really is, that the emigrants you have been sending us for the last ten or twenty years, or since the civil war, have made a greater impression upon the country in the direction of productiveness and material independence than all those sent before the war, who, as a rule, adhered to the coast, engaged in a precarious trade, or relied on missionary or government employment. Visitors to Liberia, who see only the coast settlements, can get no idea of the actual condition or possibilities of the country—the impression of such persons would be rather unfavorable to the country than otherwise. (See Bishop Haven's letter in *Repository*, Oct., 1877.)

June Moore gave me an interesting and suggestive account of his difficulties in 1876 when, desiring to emigrate to Africa, he sought information about Liberia. He wrote to different prominent officials in his State, but not one knew anything about Liberia or could give him any clue to the subject. At length he wrote to the Collector of Customs at Charleston, who referred him to Dr. John B. Adger, Professor at Columbia, S. C. Dr. Adger replied that there was such a place as Liberia, but it was a failure, the colonists being lazy and unenterprising, but that if he wanted further information he should apply to the Secretary of the American Colonization Society at Washington. He did so, and was, in a few days after, placed in possession of copies of the *Repository* and other documents referring to Liberia. From that day to this he has read the *Repository* with the greatest interest, and has never been deceived by its pages. He has found Liberia for the Negro who loves his race and Fatherland, and who will work, the best country under the sun. But there are thousands of Negroes, perhaps millions, in the United States who know nothing of Africa; and, as a rule, if they make inquiries, Liberia is described to them as Dr. Adger described it.

On Saturday evening, Nov. 10th, I lectured in the Baptist church of the settlement, which holds about 250 persons, to a full house, on the origin of Arthington, the work thus far accomplished and the prospects before them. I told them that their settlement had its origin on Mount Lebanon in Syria, July 26, 1866, the anniversary of Liberia's independence, when the American missionaries there, desiring to celebrate the day, requested me to address them on Liberia. After the address (see *Repository* Oct., 1866) which appeared in the *Repository* Dec., 1866, and afterwards in pamphlet form, Dr. H. H. Jessup asked me if I knew Mr. Robert Arthington of Leeds, England. I said I did not. He then described that philanthropist and his generous deeds, and advised me to write to him about the young Republic. I did so then and there, and out of the correspondence thus initiated grew the settlement of Arthington. Many present had not heard before of how their settlement had come to be, and were glad to know that the idea of its foundation was conceived in the land of the apostles and prophets. Next

morning, after the lecture, June Moore's eldest son reminded him that he was born on the very day of my address on Mount Lebanon, July 26, 1866, a coincidence which deeply impressed the young man.

Sunday afternoon, Nov. 10th, I addressed the Sunday school of the Baptist church, a large number of adults attending. In the evening I lectured on "The Negro's Heritage in Africa," describing the countries' interior of Liberia and Sierra Leone, which I had visited, their population, industries, customs, &c., of both Mohammedans and pagans. At the close of the lecture Mr. June Moore, who presided, in returning thanks to the lecturer, said he had read my recently published book and other writings of mine, but had not fully understood them until that evening—that the lecture was the key to my published writings.

There is in this settlement a flourishing Woman's Missionary Aid Society connected with the Baptist church. Its President, Mrs. Mary Ann Kershaw, having recently died, the Sunday morning service was devoted to commemorating her memory. Rev. June Moore, pastor of the church, delivered a most interesting address from Hebrew iv, 9. Fifteen of the members of the Society, dressed in pure white, with hats covered and trimmed with white, took their seats on the left of the pulpit. The preacher, in his reminiscences of the deceased, depicted a most suggestive and forceful character—a Negro woman of constructive and executive ability, possessing all the qualities suited to impassioned eulogy, admirably fitted to be the wife of a pioneer. In her death, as in her life, the preacher said, she was triumphant. Her husband, advanced in years, and their sole surviving daughter, sat there, and smiling through their tears, as the sayings and doings of the great woman were discussed. The congregation was requested to sing two of her favorite hymns, viz.: "Prayer is the soul's sincere desire," and "On Jordan's stormy banks I stand."

One acquainted with the history of this settlement could not but feel, as he surveyed the whole scene, "What hath God wrought!" The preacher informed me after the service that he received most of his training in Liberia. He knew nothing of religion in America. He belonged to a Presbyterian family, but he had no religious impressions till he came to Africa. Here he became converted, joined the Baptist church, entered the ministry, and has recently been elected pastor of the church. He informed me that the church having grown too small for the membership, many of whom are from the neighboring tribes, they intend soon to erect a much larger building.

Returning from Arthington, I spent a night and part of a day at the Muhlenberg Mission, which is a continuation of the industrial energy at Arthington. Indeed, this mission in the early days of the settlement was a great support to it. I found Mr. Day, the energetic superintendent, in his usual health and abounding activity. I visited his large workshop, under the superintendence of Mr. Clement Irons, a pure Negro, who emigrated in 1878 from Charleston, S. C., in the "Azor." The boys of the mission are trained here in various handicrafts. They build carts and wheelbarrows, run steam engines, make farming implements, &c. Mr. Irons has constructed a steamboat for the river of native timber. It was launched from the mission a few weeks ago by the pupils only—75 of them took hold of it and pushed it from the mission hull down into the water. This mission seems to me to be a model for missions in this country.

TO CHRISTIANIZE AFRICA.

ADDRESS OF THE NEW JERSEY COLONIZATION SOCIETY.

It is a matter of deep regret to us and to many friends in the State, that for a number of years, and especially since the death of Dr. John Maclean, (a most important promoter of our cause,) our office has been comparatively idle. Nor can we give any excuse for this. The cause itself has singularly advanced in claim.

1. It used to be opposed by the anti-slavery interest on the plea that it was to rid the slaves of the disturbing influence of freedmen. 2. It was opposed by the slave power, on the diametrically opposite plea of its undermining slavery. 3. It was opposed by Negroes as a furtive system of transportation. 4. By planters as taking off their labor. 5. By politicians as stripping them of their votes. 6. And by worthless colonists, and, through them, badly informed statisticians and philanthropists, on the charge of a hapless attempt at a commonwealth, and a duped and disappointed set of colonial dependents.

We blame ourselves that as a National Society and as auxiliary in this Jersey organization, we have been so slow to avail of the relief when God in his Providence has carried away all these difficulties.

1 and 2. There is no slavery any more to be propped or undermined. 3. And no Negroes hanging back, for thousands are wanting to go. It will be the policy of the Jersey movement that all our money go to carry emigrants and that those adventurers be a picked lot, for more are offering than our money will carry over. 4 and 5. Planters and politicians are no longer anxious, for they have long ago found out that, among the growing millions, the number that we are able to send are no more than a graft from a tree; and they have ceased to grudge us, out of seven millions, the few hundred Christian men that we wish to graft upon the stock of Africa.

And then the last plea? The very men who make it, undo its force by admitting an established Republic, a rooted government, the achievement of fine coffee tillage upon the St. Paul's, a sugar product, a growing trade, an advancing mechanic thrift, villages with Christian churches, a small percentage of deaths even as compared with us, much thriftlessness, but less than among the Negroes here, and decidedly less than among the average of colonial civilizations.

And now for our appeal. *Our sole object is to Christianize Africa.* It has been a hardship that our aims have been stated so differently. The fathers of the enterprise had but one thing in view. We have on our continent the seven millions of English speech, who are the only compact body of Negro Christians on our planet. We can pick out

from among them regenerators of a continent. Sixteen thousand previous emigrants, slowly sent over (and not picked carefully as we can now pick them out) have grown to twenty-one thousand Americo-Liberians. These governing themselves, and with no help of whites, possess a territory of five hundred miles of coast, and have living under law in four republican counties, one million native heathen.

Europe turning her eye to Africa, has Dutch and Scotch and Belgians, Portuguese and Englishmen, and now Germans, and on the East, Italians, struggling for colonies on her soil. The hybrid character of mixed white and black which medical authorities warn us are not a permanent race, and more immediately to the point, the *fever*, which acclimates the black colonist and finally kills the white, are already disturbing Europeans. Our black citizens, humanly speaking, have Africa in their hands. If she is to be won by colonists, they are the colonists. We pronounce Liberia already the champion mission, and we say that one hundred dollars, settling a Christian citizen among the heathen as it does among the millions of the Republic, is the most effective mission money that can be spent for Africa and, in fact, the most frugal appropriation for Foreign missions of which we have any knowledge.

Our Society, under this stimulus, have commissioned Rev. George F. Love as their agent. Their work is to be pursued with method. They will depend on book subscriptions. A pile of books, one for each town, or city ward, will represent the plan of the Society. The subscriptions one year will be a memorandum for the subscriptions of the next. We will depend upon newspapers and public meetings and personal introductions to friends as preliminary to our agent's entrance to plant a book, and we hope that this method will advance, and become an example to other states, and, perhaps, to our National institution in its mode of getting forward.

Meanwhile, we hope this paper will introduce Mr. Love and thoroughly authenticate his aim with those whom he may be able to visit, and would say that each sum that he collects will go unbroken for some time to come to the sending of emigrants, for that a benevolent lady has undertaken his own personal remuneration in the first period of his agency; and that the National Society, at the instance of one of the Jersey Managers, has unanimously resolved to pledge themselves to this auxiliary to use their own funds for office expenses, and to pass what the New Jersey auxiliary remits, without diminution or expense, directly to the work of sending emigrants. Under this offer a hundred dollars, which is just the cost, will send a picked man

to Liberia, and sustain him there six months.

W. T. FINDLEY, DANIEL PRICE, JOHN WOODBRIDGE, JOHN MILLER, *Committee on Agencies of the New Jersey Colonization Society*.—J. P. WILSON, E. R. CRAVEN, *Managers*.

From The Nashville, (Tenn) Christian Advocate.

THE NEGRO PROBLEM.

BY BISHOP H. M. TURNER, A. M. E. CHURCH.

In your issue of the 6th October, I find an elaborate article entitled "The Negro Problem," which article essays to solve in part this grave question about which so much has been said and written. The Negro question is no problem to me, nor has it been for years, nor will it be to any one who examines it in the light of history and providence.

There is a God that rules this universe; nor are nations and people any exception. True and infinite laws may harness up the mighty machinery, and serve as so many potencies in its mysterious and marvelous revolutions; but there is a God in the background nevertheless, and He rules in the armies of heaven and among the inhabitants of earth.

Slavery was a providential institution, not a divine institution; for had it been, it would have been as eternal as any attribute belonging to the Godhead. One is temporary and contingent, the other immutable and eternal. God was not asleep nor oblivious to passing events, when the Negro was being captured and brought to this country, and subjected to a state of unrequited servitude. He knew the horrors of their past and present condition, and foresaw the grand sequel which awaited the termination of their slave ordeal. God knew that the slave regime, although exceedingly pyrotechnical at times, was the most rapid transit from barbarism to Christian cultivation for the Negro. Negro as I am, and being thoroughly acquainted with the characteristics of my race, I am frank to make this declaration, odd as it may seem to many.

But what is it to be the sequence of this thralldom, with all of its ills and evils, culminating in war, political bitterness, sectional strife, the expenditure of money by the billions and race legislation?

Reason, the philosophy of history, the indications of Christianity, the signs of providence, the gist of our Lord's prayer, and the scope of the atonement, all answer the question. They solve the Negro problem by proclaiming the betterment of the world in general, the

redemption of Africa, and the addition of infinite resources to commerce, business and wealth. Men talk about evolution, but here is to be evolution in its fullest grandeur. God intends that this degraded race, which has been dwarfed through ages of heathenism, should imbibe civilization with its religion, and when sufficiently sobered through generations of self-possession, return to Africa and bring its millions to Christ and heaven. All will not return to the land of their ancestry. All of the children of Israel did not leave Egypt—tens of thousands remained. But millions of the Negro race will return as soon as fit for self government—I mean as soon as we are able to plant and manage civilized nations. God will never let the Negro leave this country until he can do as the Israelites could when they left Egypt. They could work in all kinds of metals, woods, fine fabrics and textures, and manufacture anything they needed. Nor will the Negro leave this country until he can manipulate every form of civilization—trade, art, mechanism, civil government, churches and whatever tends to form the bulwarks of a civilized people. So there is but one solution of the Negro problem: let the people, as God intends, help the Negro to general enlightenment, and he will seek the land of his fathers, as the hart seeketh the waterbrook.

If the rich men of this country would only open their eyes and see what an agency they have in the Negro, and would utilize him as they might, what untold wealth would pour into this nation! Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 200 ships hugging her coasts the year round, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans or Wilmington and Africa, could in a few years be made to flood the land with unnumbered millions. The Negro as an agent might be made a thousand-fold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil, and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a menace and source of vexation to our white friends, let them open up a high-way to the land of his ancestry by a line of steamers,

cheap transportation, and a little business thrown in, and the "dark Negro Problem" will solve itself in a few years. The white man brought him here and the white man must provide for his return.

The Negro problem will never be solved by abuse, villification, magnifying his faults, cold-shouldering him, elbowing him to the right or left, commenting on his inferiority or any species of proscription, these will only prolong the solution of the Problem.

Let men see and recognize the hand of God in the institution of slavery and dispose of its remains as God directs, and endless blessings will flow alike to white and black. The Christianized Negro will be a blessing to the millions of Africa, and the wealth of that giant continent will be a blessing to the white man. Slavery has been a dark providence, humanly speaking, but behind it God hides a smiling face, if men will only see their duty and adjust themselves to it.

From The Baptist Missionary Magazine

THE SITUATION IN AFRICA.

THE march of events in Africa is so interesting and so rapid, that it is well, occasionally, to review the condition of affairs, in order to establish a fresh position from which to view the wonderful developments in the opening of that New World. The present seems a proper time for such a review, since it is, in a measure, a resting time between enterprises which have already gone into operation, and many others which are certain to be started in the near future.

At the North the French Government is strengthening its position, and extending its control in Algeria and the adjacent countries. By means of artesian wells, portions of the northern edge of the Desert of Sahara have been irrigated, and made inhabitable. Railroads have already been constructed, and are being extended, and so the desert is being made to blossom. These and other measures, promise that the time will come when the great African desert, like the great American desert, shall be reduced to very narrow limits.

The larger openings in other parts of the continent have withdrawn the attention of the world, to an extent, from Senegambia and Liberia; but the developments in the Niger basin are of exceeding interest. The Royal Niger Company, which has the control of the trade, has placed a tax of fifty per cent. on imported liquors. They have done this in the interest of legitimate commerce, which is greatly injured by the demoralizing effects of the rum traffic; and they are using their influence with those who have control of other sections of the West Coast, to secure a uniform measure of restriction on the importation of alcoholic liquors. The railroad from Senegambia,

which has been projected into the interior, when built, will open a large section of the western Soudan to commerce.

In the Cameroons country, the Germans are taking active steps to develop and improve their newly acquired territories. Eastward is the largest tract of unexplored country in Africa. Expeditions have already penetrated this tract to some distance, and others are pushing forward; so that it is probable we shall soon have some definite knowledge of the vast area lying between the Cameroons on the West and the Mobangi affluent of the Congo on the East. It is to be regretted that the German occupation has not been favorable to the missions of other nations, but the German missionary societies are showing much vigor in taking up and carrying on the work for the natives.

In the Congo region we find, perhaps, the greatest centre of development and promise. The French are acting vigorously in the exploration of the large and attractive territory which has fallen to their share, to the north and west of the Congo; and the French Evangelical Missionary Society, as well as the Roman Catholics, are engaging in the missionary work. The Portuguese seem to be doing little, in an official way, to open up their territory; but its natural advantages are attracting explorers and traders. The Congo Free State is by far the most influential factor in the future of the Congo Valley. A good step has been taken in placing a heavy tax on the sales of alcoholic liquors to the natives, but much more in the way of prohibition and the protection of the natives is extremely desirable. The surveys for the railroad from the navigable waters of the Lower Congo to Stanley Pool, at the head of Livingstone Falls, are completed; and a practicable way is found at some distance south of the river, avoiding the numerous ravines which make the present route of travel so difficult. There are already ten or eleven steamers on the Upper Congo, with headquarters at Stanley Pool. Two of these are missionary vessels belonging to the English and American Baptists, which have interesting and successful missions in the valley. One belongs to the French colonial government, and the others are about equally divided between the Free State and commercial companies, English, Dutch, and American. Companies have recently been formed for establishing general stores on the Congo, where everything required for life in Africa may be purchased, and also for conducting a regular transport service between the Lower Congo and Stanley Pool, pending the construction of the railroad.

In the Upper Congo Valley the natives are realizing the benefits of the improved facilities for commerce, and are bringing the products of that immensely rich territory to the trading stations in increasing

quantities. The officers of the State are continuing the exploration of the territory, and every fresh expedition reveals new riches in products and people. The attention of the world has been so much drawn toward the main river and the Aruwimi, up which the Stanley expedition disappeared, that proper notice has not been given to the developments along the Kasai and Sankuru rivers. Steamers can ascend these rivers to within eight days' march of Nyangwe; and communication between that point, which is in constant intercourse with the East Coast, and Luluaburg, the station of the Free State on the Kasai, is no longer an uncommon event. A trip across Africa, from the mouth of the Congo to Zanzibar, by way of the Kasai and Sankuru rivers, Nyangwe, and the routes from there to the East Coast, is now an easy thing compared with the transcontinental journeys of the first intrepid explorers.

Bihe and Benguela are in communication with Luluaburg in the Congo Valley by means of caravans, and also occasionally with the regions about the upper waters of the Zambesi river which flows into the Indian Ocean. Damara and Namaqualand, the country south of this to Cape Colony, are less fertile and attractive, and engage the attention of the outside world to a comparatively small degree. They are inhabited by tribes, among whom the Basle Society has an interesting mission.

Of Cape Colony there is nothing recent demanding special attention; but among the Boers, or descendants of the Dutch settlers, there is a growing religious interest, which not only benefits them, but affects most beneficially their treatment of the natives, which has hitherto been generally oppressive and cruel. The missions of the American Board in Zululand are progressing most encouragingly, while those to the north of the Limpopo have been hindered by wars among the native tribes.

To the north of the Zambesi, in the region of Lake Nyassa, is found at present a very sad state of affairs. The Arab slave-dealers, exasperated by the influence of the Scottish Free Church missions and the African Lakes Company against their traffic, have begun an open warfare upon them and the native territories under their influence. The missionary work has been brought to a practical standstill, and the lives of the missionaries and Christians put in jeopardy. The prospect has been dark; but hope appears in the fact that the Sultan of Zanzibar, through the influence of the European consuls, has sequestered the property of these warlike Arabs, and called them to account for their acts. It is to be hoped that this will put an end to a state of things which has been most deplorable, both in its in-

fluence on mission work, and in the devastation and depopulation of large sections of territory.

To the north of this we come to the territory over which Germany has assumed a protectorate. In its general features it is comparatively well known. While not a desert by any means, it has not the fertility of the Congo Valley or the Soudan, but is of importance as lying in the route to the great lakes. The Germans are doing much to develop their acquisition, and German missionary societies have already sent seventeen missionaries to this field since it became German territory. It is also the field of the London Society's mission in eastern equatorial Africa, and of several stations of the Church Missionary Society south of Victoria Nyanza.

North-east of the German territory, we come to a section of country which has, until recently, attracted but little attention. Lying between the old routes to the great lakes and the desert land of the Somalis, mountainous, and under the practical control of the fierce Masai tribe, early explorers sought more attractive fields and easier routes. This country lying south-east of Victoria Nyanza, however, affords the shortest route to that largest body of fresh water on the globe, with the territory around it, and the vast and fertile country about the upper waters of the Nile. It is a fact, the importance of which has not been recognized, that, in the partition of the Dark Continent, this vastly important section has fallen to an English company, who propose to develop there a state on the same principles as the Congo Free State. These two States, founded on principles of morality and equity in dealing with the natives, will undoubtedly ultimately join their borders west of Victoria Nyanza, and so make a zone of freedom and advanced civilization across Africa.

When these territories on the East Coast are brought more fully under management by the German and English governments, the slave trade, which is now ravaging the districts about Lake Tanganyika, will necessarily cease, the arbitrary power of the King of Uganda will be checked, and the fertile and populous regions of the Upper Nile will be made accessible. Very recently an agreement has been made between the English, German, and French Governments, to send armed vessels to the East Coast of Africa for the purpose of suppressing the slave trade.

The country of the Somalis and Gallas is almost a desert, and, will not attract the attention of the civilized world, to a large extent until other and more productive portions of Africa are somewhat fully developed. About the Red Sea the Italian Government is seeking to establish at least a port, but it is still a question whether the extremely torrid climate of that section will allow them to hold their

position. It is probable that Abyssinia will continue for a long period as at present,—a kingdom shut up in its own territory, with little influence outside. Egypt may be regarded as definitely settled in a policy of enlightenment and civilization, not so much perhaps from preference as from outside and controlling influences, which are certain in time to extend to the Egyptian and eastern central Soudan with their fertile and populous territories.

Of the eleven million square miles of Africa only about four and a half million remain which have not been claimed by some European power, and more than half of this area lies within the Desert of Sahara. France has taken 700,000 square miles; Germany, 740,000 or more. England has a controlling influence over about 1,000,000 square miles. British trade with Africa is said to amount to \$125,000,000 annually, and the commerce of France to \$100,000,000. The whole value of the yearly exports and imports of Africa is estimated at the enormous sum of \$375,000,000, and it is rapidly increasing.

The review of the situation in Africa, all over the continent, affords large hope for the great and immediate development of its most productive and populous portions. The influences which are at work in this direction are numerous and powerful. By the agreement above referred to, it would seem as if the horrible slave trade must be doomed, and this "open sore" of Africa in a fair way to be healed. Already the appropriateness of the term "The Dark Continent" has largely passed away. Africa is the chief object of the aggressive movements of commerce and missions. It is our belief that the latter should be the first in the advance into Africa, both for the good of the natives and the ease and present progress of the work. If it is to be this, however, the demand is to the last degree urgent that the people of God awake and arouse themselves to the most vigorous efforts to go up and possess this promising land.

From The Missionary Review of the World.

ISLAM IN WEST AFRICA.

BY REV. J. T. GRACEY, D. D.

The writer had the good fortune when in Sierra Leone, West Africa, some ten years or more ago, to have a letter of introduction to Muhammad Sanusi, who presented him with an illuminated manuscript, written by himself, of an original Arabic composition by Sheikh Omaru-al-Haqq, a native of Futih Toro, West Africa. It is an acrostic poem, with preface on the letters contained in verses

9, 10 and 11 of the 63d Sura of the Quran. Being on a tour along the West coast of Africa, partly with a view to study local Muhammadanism, as far as opportunity might allow, this interview and contribution were specially valued. Little incidents of this nature, and a peculiar good fortune in falling in with those who were authorities on this subject, such as Rev. Dr. Blyden, then professor in the Liberia College, and Archbishop Crowther of the Niger, enabled him to collect what was then and is still esteemed valuable information on this subject, just now attracting attention afresh.

The measure of Moslem bigotry and fanaticism did not seem to be equal in all parts of the coast. Bishop Crowther said that in conversation with Moslems along the Niger, on which river lies a portion of his diocese, and where, as on some of its lower tributaries, he has become familiar with the Moslems, he had never met with a stern opposer of Christianity among them. He could not say whether this was because of their apprehension of the purer moral teaching of the Scriptures, or because they were ill informed concerning the Quran, and was surprised to find how much more the Christian missionary knew of it, than they themselves. He said he had in a number of instances given the Christian Scriptures to Moslem chiefs and moulvis, but never met with an obstinate disputant of his teachings in connection with the present. The Emir of Nupe accepted from him an Arabic Bible in the presence of his courtiers, and a copy was sent through him to another king. The head messenger of the Emir solicited a copy like that given to his master. He also presented a Bible to an old priest, keeping an Arabic school at Lokoja, who had solicited it a long while previously, but to whom it had not been given through fear that it was his purpose only to put the book to poor use, by taking scraps of the paper and writing on them some verses of the Quran and selling them for superstitious uses to the people. The native preacher under the Bishop read selections from the Arabic Bible to merchants who came to certain trade centers to sell ivory.

Bishop Payne of the Episcopal Church had added similar testimony. He said that Moslem priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously prosecuting their mission, yet exhibiting none of the bigotry and fanaticism usual to Islam.

Rev. Mr. Day of the Lutheran Mission at Muhlenberg said that Moslems of the Mandingo and Vei tribes frequently came to his house and spent hours in reading the Christian Scriptures for the purpose of comparing them with the Quran. The Liberia College has distributed copies of the Scriptures among Moslems of the north and northwest portions of Liberia and beyond, toward Boporo and

Musardu, and found no disposition to reject them. How far this willing acceptance of the Scriptures or the purchase of them, establishes less bigotry than elsewhere, we do not say. The Moslems of India do this from a variety of motive; sometimes with a view to endeavor to prove their corruption and disagreement with the Quran. The Wesleyan missionaries about Sierra Leone have made a somewhat vigorous attempt to reach the Moslem community in that quarter, and at the time of which we write, had just held a soiree with them on an appointed evening, when seventy Moslems were present. Working among them was a Rev. Mr. Schafira, a Jew who had been under instruction in Palestine with the view of becoming a rabbi, and after his conversion was educated in the Missionary College at Islington, England. Many Moslem chiefs had called upon him, and a large number of Arab-speaking Moslems from the interior purchased Bibles of him. Dr. Blyden informed us that many Moslems came from a long distance in the interior for the purpose of learning Christianity in its relation to Islam. In November, 1870, one came to him from Kankan to interview him, bringing a manuscript copy of the Quran and many other elegant Arabic manuscripts. Kankan is nine days from Musardu and six from Futah.

In some other localities the bigotry is objectionable enough. A missionary at Lagos said, that whenever in preaching they speak of the sonship and divinity of Christ, the Moslems present cease not to repeat the Sur'a of the Quran which says, "God does not beget, neither is he begotten." He affirmed that the priests were diligent to keep the people from listening to their preaching, advising them in their public services to avoid the Christian missionary, and refused to hold conversation with them, considering them enemies. An active controversy among them the year previous, respecting the authorship of Jallaloddin's Commentary on the Quran would have resulted in bloodshed but for an appeal to the Lagos Government. Rev. Mr. Picot, the account of whose journey to Rumasi is more thrilling than Stanley's of his travel over the same route, says he met a Moslem priest at Houssa who said his native place was Stamboul (Constantinople), and that he had been traveling two years, all of which time had been occupied in reaching Houssa. He conversed freely about the nature of the road and the countries through which he had passed, and entered into a vigorous defense of Muhammedanism.

That the Quran is studied in towns from seventy-five to three hundred miles from Monrovia, and by the Veis and Mandings much nearer, is well accredited. At Boporo, Mandingo, and other places many travelers testify that the muezzin calls regularly five times a day to prayers, and it is not to be called in question, that mosques are to

be found from Senegal to Lagos, but they are not to be imagined to be fine specimens of Moorish architecture, modeled after St. Sophia of the Levant or The Pearl at Delhi. The Moslem is too zealous to wait till he can construct an elaborate edifice, and often his "mosque" on this coast, is not distinguishable from his ordinary house of bamboo, wattled and lined with mats, covered with its thick straw thatch. Still it is his "mosque," because it is set apart as his place of prayer. Such is the mosque as found in Liberia.

Dr. Blyden informed us that during his travels in 1872-73, on the exploring expedition for the Sierra Leone Government, in every large pagan town he found one intellectual Moslem acting as prime minister to the chief and directing his policy. He learned that the chief advisers of the King of Ashantee are Moslems from Sokoto, and this was true also of Dahomey. The Rev. James Johnson, now archdeacon, a native clergyman of the West Coast, thought Muhammedans were numerically increasing about Sierra Leone, and that three-fourths of the additions were from conviction and not by natural increase by birth-rate.

The African Moslems appear to be great travelers. Dr. Blyden met at Toto Korie a young lad, born in Mecca, while his mother was on a pilgrimage at that place. Newly-converted Moslems often go from the desert of Bornou or Lake Tchad, to the great collegiate mosque at Cairo, and return. They go long distances for the purpose of securing education. One young Negro Moslem is told of, who was accustomed to send orders to Trubner of London for books, who went two hundred and fifty miles to be instructed. A copy of the Quran was found in the interior which proved to be of Liberia origin. It was written on coarse folio leaves of a ledger, such as is used in the custom-houses. It was written by a Negro. It was imperfect, commencing with the 19th Sura. The Muhammedans appear to have shrewdly stationed themselves in influential towns near the coast, and generally in those commanding the trade from the distant interior. They have succeeded in impressing the people that their religion is peculiarly adapted to the African. A missionary who had been laboring in the interior for two years said that on urging Christianity he met with two common answers: first, that Christianity was good for "Merican man," but no good for "country man." The other came from Moslems, that "Christ is the white man's Saviour; Muhammed is the black man's." To what extent Islam has proven a blessing to the West African Negro, is quite too large a question to discuss in a fragmentary way, and the testimony gathered by the writer can itself only be considered fragmentary.

One should be slow to disparage any agency which ameliorates the

cruelty or the degradation of any portion of mankind, yet after the most assiduous inquiries made of missionaries, merchants, sailors, explorers, among Europeans of several nationalities and Negroes of several tribes, the writer reached the conclusion that the balance between the blessing and the bane of Islam in West Africa as compared with those of fetishism or Christianity had not been struck. As to the demoralization of the natives by rum, there seemed to be much testimony that many non-Moslem tribes, like the Pessahs and Barline people, were not more given to the use of intoxicating liquors than were the Moslems about Musardu, and even among those like the Kabyles of North Africa.

TESTIMONY OF THE AMERICAN MINISTER.

Legation of the United States, Monrovia, Liberia, December 13, 1888.

Hon. J. H. B. Latrobe, President American Colonization Society, Baltimore, Md.,

Dear Sir: I have the honor to acknowledge the receipt of your letter of October 27, 1888. I have during the five months of my stay here availed myself of every opportunity to acquaint myself with the customs of the people, learn something of their different institutions, and thereby draw conclusions as to the future prosperity of the Republic.

To this end I have visited the churches and schools in Monrovia and along the St. Paul river, and it affords me pleasure to bear testimony to the earnestness and zeal which are being exerted by the leaders—the teachers, religious and others,—to instruct the masses properly in their several duties as citizens.

I have taken occasion also to visit some of the native towns and have spoken to the Aborigines, through interpreters, of Jesus the mighty to save. I find the Aborigines not only susceptible to light—the true light—but many of them anxious to receive the truth. I have visited the settlements of Brewerville, Caldwell, Virginia, Clay-Ashland and Louisiana, where I find the settlers engaged in agriculture. They are, as a rule, industrious, prosperous and happy.

The citizens of this country are learning by degrees that Liberia is not the United States. I mean by this remark alone that the people here are beginning to un-Americanize themselves, and are slowly but surely adapting themselves to Liberia and the peculiar but natural surroundings and circumstances of the country. They have learned that in Liberia there comes no frost, hence the apple and peach tree of the United States will not thrive here. They have learned that the whole year, from beginning to end, is one long summer day, as it were. Here nature does not clothe the sheep in a woolen coat, but gives them a dress of hair.

These things, laws of nature, having to be learned by experience, required long years before they could be properly comprehended. Wheat will not thrive in Liberia, therefore the immigrant must learn to cultivate the indigenous cassada and eddo. Many persons emigrating here are at first loud in their expressions of disappointment and dissatisfaction, and only because everything is so different here, in a tropical climate, from that which they have been accustomed to in a temperate one. So vastly different are the customs of the people, the manner of

livelihood, the modes of preparing food, and even of eating it, that one himself must actually undergo a change—must be converted—ere he can rightly address himself to the new life.

His excellency, the President of the Republic, is at once a scholar and an affable gentleman. His cabinet is composed of men of ability and information. The national Legislature, constituted of eight members in the Senate and thirteen in the House, is now in session. These legislators discuss the measures pertaining to the government of the Republic, statesmanlike, and impress a looker on that they are interested in the weal of their country.

The judges and officers of the different courts are competent men. The former are pious, church men. The work of this department of the government, like that of the other two branches, is dispatched with alacrity and equity.

The weather is by no means so hot and trying as I supposed it was, nor is the "African fever" so terrible as I had been made to believe. Each member of my family has had the fever since we have been here, and really we found it to be about the same as one experiences on the seacoast of any of our Southern States. The people, I repeat, are beginning to understand and adapt themselves to the peculiar work required to be done here in order to achieve success.

The resources of the country are, as you know, amazingly wonderful and the possibilities equally as grand. The progressive and aggressive citizens, teachers and leaders of the masses, with the permanently established institutions, warrant the indulged hope for a great and glorious future for the lone star Republic of Liberia.

Praying Heaven's choicest blessings upon the humanitarian President and members of the American Colonization Society, I beg to subscribe myself, Yours with sentiment of high esteem,

EZEKIEL E. SMITH,

U. S. Minister Resident.

LIBERIA AS A CIVILIZER ON THE CONGO.

A correspondent at Monrovia writes us under date January 8, 1889, as follows:—

A Mr. Lerman, an Austrian gentleman is here, one of the Agents of the King of the Belgians on the Congo country. He has been commissioned to engage as settlers in the Congo Free State twelve families of the Congoes recaptured by American cruisers in 1858 and 1859. These Congoes having been trained by Liberian colonists under a system of apprenticeship, have become in many instances, skillful mechanics and farmers. They are chiefly settled on their farms, the lands having been given them by the Liberian Government, where they cultivate coffee, sugarcane and other products. Some of them understand brick-making, carpentry, &c. They are nearly all members of some church, chiefly Baptists. They take part in all the civil and religious affairs of the country. They sit as jurymen, perform military service, attend the political conventions as delegates, make not unfrequently telling political speeches, vote and are voted for. Since 1885, one of their number has sat as a member in the House of Representatives. A few days ago the Congo

member, from the Monrovia district, introduced a bill (the Legislature is now in session) for the establishment of government coffee farms in all the counties, both as a means of training the Aborigines in civilized agriculture and as a source of revenue to the Government.

When the intelligence reached Liberia a few years ago of the civilizing work going on in the Congo country and of the entire suppression of the slave trade, the Congos naturally felt interested and some began to prepare to return to their old homes. In the Autumn of 1886 two families left for Congo and settled at Boma, and proceeded to plant coffee as they had done in Liberia and to make themselves useful otherwise. The authorities seeing their industry and their facility in communicating their improved ideas by word and deed (since they speak the Congo, which is their own language) conveyed the fact to the King of the Belgians, who commissioned Mr. Lerman to visit Liberia and engage twelve families to become settlers in Congo. He arrived here in September last, 1888, visited the Congo settlement at Paynesville. On the 13th of November he had six families safely settled at Boma, joining their predecessors, the voluntary emigrants. Since then he has been able to give to his Government a most favorable account of new comers. The following is an extract which he has permitted me to take from his report:

"I found their little plantations and their mode of living in very good order, and I hope that they will continue the life of Christianity and be a good example to their savage brethren. Many of them, as I have seen, are good house carpenters. In fact, the settlement and coffee farms at Paynesville, (Liberia) from which they came, are good proof of the undeveloped capabilities of the Congo race."

Mr. Lerman says that the Government of the Free State leaves these settlers entirely to themselves, except furnishing them with land and one year's provision after they arrive. They have chosen one of their number to be Governor or Superintendent of the settlement (as they learned in Liberia). Their experience and training in this Republic enables them readily to adopt and conform to the regulations of civilized life. The six families taken down last year consist of thirty-one persons. Thirteen are adult males, the rest women and children. Some of them can read and write. One of them, a young man of 19, was found to be pretty well educated in the schools at Cape Mount. He has accepted a clerkship in the Government service, being placed in sole charge of a large Government store, which receives produce from and supplies the caravans from the interior with goods. The Government has established a school for the children of these returned Aborigines, where English is taught as well as Congo, and put it in charge of one of the Baptist missionaries.

Mr. Lerman purposes to have the other six families settled in Congo by the first of April. He has promised me information from time to time as to the proceedings and prospects of these people, which I will gladly convey to you. Thus in less than one generation (28 years) Liberia receiving a savage returns him to his country a civilized and capable man—in possession of the English language and a knowledge of Christianity, with ideas of regular and stable government. If Liberia had done only this, who would say that she has failed? Not only has she not failed but she is having more real life, because more natural life, than ever before.

It will interest you also to learn that another Aboriginal member of the Legislature, a Grebo from the county of Maryland in Liberia, has introduced a bill at this session for the speedy incorporation of the Aborigines into the body politic and

for the increase of the revenue. The bill proposes to open to trade all the chief trading points on the coast from Manna river to San Pedro—to appoint sub-collectors at each point and to allow each chief one-third of the revenue collected at his port to aid him in enforcing order and maintaining the necessary dignity of the Government, and another portion of the revenue to go to the establishment of schools. This is a most important measure, and if passed and faithfully carried out, Liberia need no longer complain of poverty or lack of effective population.

ROLL OF EMIGRANTS FOR LIBERIA.

By Bark Monrovia, from New York, November, 3, 1888.

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
<i>From Boston, Mass.</i>				
1	Alexander Stauard.....	48	Machinist...	Baptist...
2	Cadence Stauard.....	14		
3	Joseph Stauard	12		
4	Robert Stauard.....	8		
5	Mary P. Stauard	3		
6	Ella A. Stauard.....	1		
<i>From Chicago, Ill.</i>				
7	Margaret D. Moss.....	42	Teacher....	Methodist...
<i>From Wyandotte, Kansas.</i>				
8	Thomas Cole	39	Farmer	Baptist. ...
9	Nellie Cole	38		Baptist.....
10	Sarah Cole.....	16		
11	Thomas Cole.....	14		
12	Maggie Cole.....	7		
13	Martha Cole.....	3		
14	Olinus Cole	1		
15	Joseph Washington	31	Farmer.....	Baptist....

NOTE.—The foregoing named persons make a total of 16,078 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

SEVENTY-SECOND ANNIVERSARY.

The Seventy-Second Anniversary of the AMERICAN COLONIZATION SOCIETY at the First Baptist Church Washington, D. C., on Sunday evening, January 13, 1889, attracted an audience that completely filled the church. The annual address was delivered by Rev. R. M. Luther, D. D., of Philadelphia, who gave reasons why the Society continues to exist and said that he found many persons who thought that with the emancipation of the slaves, all necessity for the organization's existence had ceased. Its work would not be done, however, so long as a single human being continued to rest under the stigma of birth. The war had settled many things, but it did not settle the station of the Negro race in this country.

The Society proposed to turn the energies of the colored race in the channel where they would do the most good, the regeneration and enlightenment of the great "Dark Continent." The foundation had been well laid in seventy years, and thousands of men and women, some of them such people as America could ill afford to lose, stood waiting for an opportunity to carry Christianity and civilization to a country they were adapted to live in, but which was not suited for white people.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of December, 1888.

PENNSYLVANIA. (\$610.00).	necticut, \$1.....	3 00
<i>Philadelphia.</i> Pennsylvania Colon- ization Society, Donation \$500. Appropriation \$100. John Welsh Dulles Esq., Treas.....	RECAPITULATION.	
610 00	Donations.....	610 00
FOR REPOSITORY. (\$3.00)	For African Repository.....	3 00
Maine, \$1. Massachusetts, \$1. Con.	Rent of Colonization Building.....	302 00
	Interest for school's in Liberia.....	90 00
	Total Receipts in December.....	\$1005 00

During the Month of January, 1889.

VERMONT. (\$42.00).	Tennessee \$1.....	3 00
<i>Montpelier.</i> George W. Scott. ...	RECAPITULATION.	
10 00	Donations.....	12 00
<i>St. Johnsbury.</i> Mrs. A. F. Kidder. 2 00	Legacy.....	2,567 71
NEW YORK. (\$2,567.71)	Applicant toward passage.....	70 00
<i>New York City.</i> Legacy of Miss	For African Repository.....	3 00
Sarah Bunce.....	Rent of Colonization Building.....	168 00
2567 71	Interest.....	165 00
ARKANSAS. (\$70.00)	"Theodore Lewis Mason, M. D."	
<i>Conway.</i> John Johnson, toward	Fund.....	10 12
cost of emigrant passage.....	Total Receipts in January.....	\$2,995 83
70 00		
FOR REPOSITORY. (\$3.00).		
New York \$1, Pennsylvania \$1,		

During the Month of February, 1889.

NEW YORK. (\$579.42)	RECAPITULATION.	
<i>New York City.</i> Estate of Miss	Legacy.....	579 42
Sarah Bunce, balance of bequest	For African Repository.....	2 00
579 42	Applicant toward passage.....	51 00
MISSOURI. (\$51.00)	Rent of Colonization Building.....	116 50
<i>St. Louis.</i> E. W. Leonard, toward	Interest.....	105 00
cost of emigrant passage.....	Interest for Schools in Liberia....	29 20
51 00	Total Receipts in February.....	\$883 12
FOR REPOSITORY. (\$2.00)		
Maryland, \$1. Mississippi, \$1.....		
2 00		



CONSTITUTION

OF THE

AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817.

Incorporated, March 22, 1837.

ARTICLE 1. This Society shall be called The American Colonization Society.

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as it shall direct. At the annual meeting, a President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December: provided that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

The American Colonization Society.

LIFE DIRECTORS.

1852. JAMES HALL, M. D..... <i>Md.</i>	1870. DANIEL PRICE, Esq..... <i>N. Y.</i>
1853. ALEXANDER DUNCAN, Esq..... <i>R. I.</i>	1871. Rev. WILLIAM H. STEELE, D. D. <i>N. Y.</i>
1864. ALEXANDER GUY, M. D..... <i>Ohio.</i>	1871. R't. Rev. H. C. POTTER, D. D. <i>N. Y.</i>
1868. EDWARD COLES, Esq. <i>Pa.</i>	1873. Rev. GEORGE W. SAMSON, D. D. <i>N. Y.</i>
1869. Rev. JOSEPH F. TUTTLE, D. D. <i>Ind.</i>	1878. Rev. EDWARD W. APPLETON, D. D. <i>Pa.</i>
1869. CHARLES H. NICHOLS, M. D. <i>N. Y.</i>	1885. WILLIAM EVANS GUY, Esq., <i>Mo.</i>

DELEGATES FOR 1889.

PENNSYLVANIA COLONIZATION SOCIETY.—Arthur M. Burton Esq., Robert B. Davidson, Esq., Rev. Alfred S. Elwyn, John Welsh Dulles, Esq.

INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

First.—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

Second.—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

Third.—AN EDUCATION FUND, for the more thorough education of the youth of Liberia, on whom will soon devolve the task of conducting the Government.

EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."